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Five copies will be sent to one address for ten dollars, if paid for in advance.  
All communications to be made, and all letters to be received, (post paid), to the General Agent.  
Advertisements making less than one square in the Liberator, for the first week, at the rate of \$1.00.  
The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Societies are authorized to receive subscriptions for the Liberator.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the contents of the paper, viz:—FRANCIS JACKSON, EDWARD QUINCY, SAMUEL PHILLIPS, and WENDELL PHILLIPS.

WM. LLOYD GARRISON, Editor.

VOL. XXVIII. NO. 46.

# REFUGE OF OPPRESSION.

From the Andover, N. C. Gazette.

LETTER FROM HON. D. F. HALLETT.  
In answer to the invitation to be present at the dinner in honor of Col. James L. Orr, at Craycroft, N. C., on the 12th inst., and addressed to the Committee.

Boston, Mass., Aug. 6, 1858.

Gentlemen—I highly value your kind invitation to be present at a dinner to be given at his native place, by his fellow citizens, to the Hon. James L. Orr, for his eminent services to the Union, and for his devotedness to the cause of the oppressed. I have had the pleasure of knowing Col. Orr during the period of his marked and distinguished career, and I desire to avail myself of this opportunity to express my admiration of his uniform course of confidence and co-operation that must be maintained between the Southern and Northern Democracy, in order to secure not merely the ascendancy of the Democratic party in the Union, but the continuance of the Union itself. Col. Orr has never failed to show his Southern friends, to appreciate and never faltered in his devotion to the Union, and in his relations to the South and to the North.

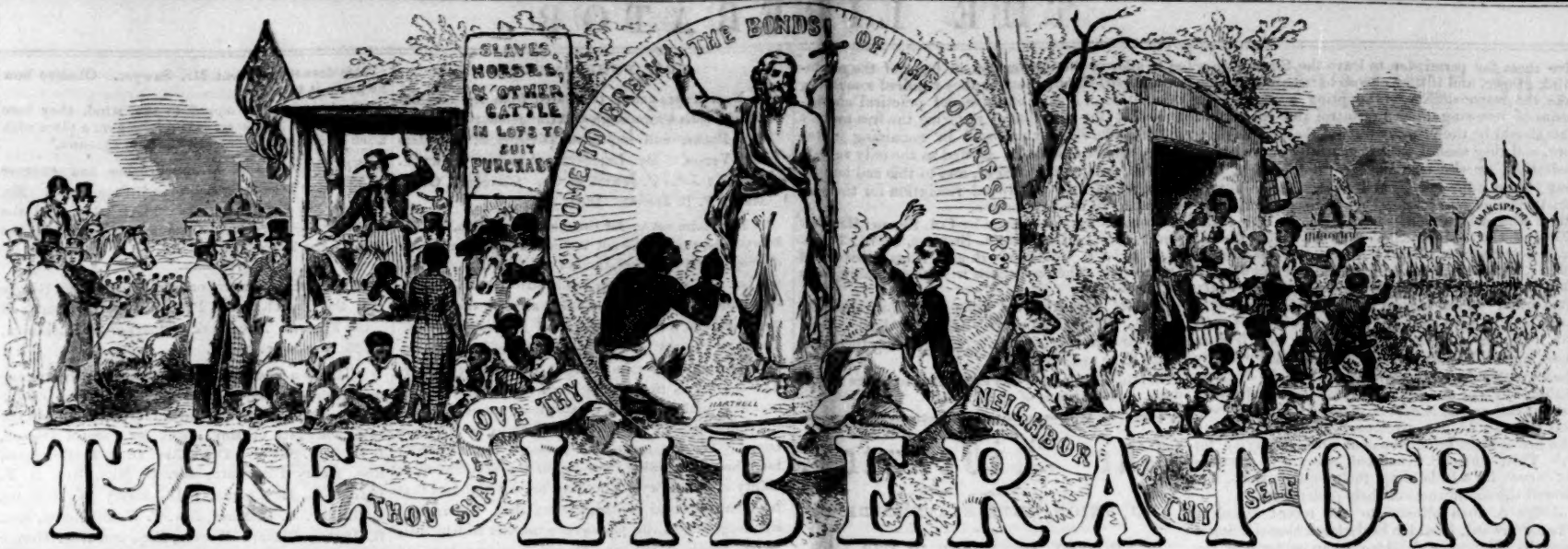
At the South, the opponents of the Democratic party have been making Southern Democracy believe that all Southern Democrats are in the North to enslave the South, and that the North is a refuge for the enemies of the South. This is a gross misrepresentation, and one that is not only untrue, but also, and more to the point, it is a gross insult to the Southern people. The North is a refuge for the enemies of the South, and the South is a refuge for the enemies of the North. This is a gross misrepresentation, and one that is not only untrue, but also, and more to the point, it is a gross insult to the Southern people.

And, there was never less occasion, with respect to the South, to go out of the Union, or to doubt the good faith of the Northern Democracy in its adherence to the principles of the Union. The South has never depended for its just rights on the Northern Democracy, but on its own strength. The Northern Democracy has never depended for its just rights on the South, but on its own strength. This is a gross misrepresentation, and one that is not only untrue, but also, and more to the point, it is a gross insult to the Southern people.

With the highest respect, I have the honor to be, your obedient servant,  
B. F. HALLETT.

ANTI-SLAVERY AGITATION.  
In a letter dated Boston, Oct. 30, 1858, and addressed to Col. Isaac H. Wright and others, (which was read at a Democratic gathering at the Tremont Hotel) Hon. Robert C. Winthrop says:—  
I have an unchangeable conviction that the temperate anti-slavery agitation is the best and only way of securing the abolition of slavery. It is a way that is not only true, but also, and more to the point, it is a gross insult to the Southern people.

JEFFERSON DAVIS IN NEW YORK.  
On the 19th ult., a large Democratic meeting was held in New York, at which Col. Jefferson Davis was present. We make the following extract:—  
The speaker adverted again to the slavery question, and spoke of the peaceful relations which existed between the North and the South. He said that the introduction of new slave States into the Union would be disastrous to the Union, and that the North and the South should maintain their peaceful relations. This is a gross misrepresentation, and one that is not only untrue, but also, and more to the point, it is a gross insult to the Southern people.



# THE LIBERATOR.

Our Country is the World, our Countrymen are all Mankind.

BOSTON, FRIDAY, NOVEMBER 12, 1858. WHOLE NUMBER, 1456.

## SELECTIONS.

From the Independent Standard.

GARRISONISM.  
We publish, elsewhere, a communication from a "Republican," who takes exceptions to what we said two weeks ago, relative to abolitionism being the cause of the present republican party, and we think in it he has presented us with the biggest specimen of pettifoggery we have seen in our brief experience as a newspaper publisher, and he certainly deserves the first premium in that branch of pleading. His confounding the republican party of 1824 with that of 1858 is a gross error. The republican party of 1824 was a party of compromise, and we think it is safe to say that it was a party of compromise. The republican party of 1858 is a party of principle, and we think it is safe to say that it is a party of principle.

THE WESTERN A. S. SOCIETY.  
The Salem (Ohio) Republican, in a querulous notice of the late anniversary of the Western Anti-Slavery Society in that place, says:—  
On Monday evening, the meeting adjourned, and the resolutions, which are to go before the public as the sentiments of the Anti-Slavery Society, were passed by a quarter of a dozen persons voting—by the precaution being taken beforehand to let no one vote but members of the Society—that is, in other words, only those who are in favor of the resolutions. This is a gross misrepresentation, and one that is not only untrue, but also, and more to the point, it is a gross insult to the Southern people.

From the Independent Standard.  
The citizens of Ipswich were regaled on Tuesday evening last with a regular old-fashioned anti-slavery lecture, of the ultra Garrisonian stripe, such an one as we used to hear in the palmiest days of the abolition revival. The speaker was a Miss Holley, a graduate of Oberlin College, Ohio, who has been lecturing in this her favorite theme for some seven years. We judge that she is a woman of fair education, though in our opinion she is out of her sphere, when she goes around lecturing upon the subject of abolition. In fact, there is little call for it in these days of Republican victories, and of the rapid advancement of a healthy free soil sentiment under the guidance of the Union. As a republican, I deny the whole charge. Did Garrisonism originate the republican party? For a look at the order of time. John Quincy Adams was elected by the republican party in 1824. In 1828, the same party battled against the "Jackson party," and by the victory of the latter, the republicanism of "Old Hickory" was broken up. Then, for several years, there was no real organization. Vermont was anti-masonic, and on one occasion gave her vote for Wm. Vt. But, finally, the whig party arose from the ashes of the republicanism of 1824, and in 1840, the republicanism of 1824, the ultra Garrisonian party, was broken up. Then, for several years, there was no real organization. Vermont was anti-masonic, and on one occasion gave her vote for Wm. Vt. But, finally, the whig party arose from the ashes of the republicanism of 1824, and in 1840, the republicanism of 1824, the ultra Garrisonian party, was broken up.

GARRISONISM.  
Mr. EARLE.—In your paper of two weeks ago, speaking of the "abolitionists," you give credit to the Garrison abolitionists for the formation of the republican party. This, if uttered with malice, would be a gross slander; if through ignorance or misapprehension, it is as good as an exact and correct statement of the truth. As a republican, I deny the whole charge. Did Garrisonism originate the republican party? For a look at the order of time. John Quincy Adams was elected by the republican party in 1824. In 1828, the same party battled against the "Jackson party," and by the victory of the latter, the republicanism of "Old Hickory" was broken up. Then, for several years, there was no real organization. Vermont was anti-masonic, and on one occasion gave her vote for Wm. Vt. But, finally, the whig party arose from the ashes of the republicanism of 1824, and in 1840, the republicanism of 1824, the ultra Garrisonian party, was broken up.

Our correspondent says the republicans exhibit no greater hostility to the admission of new slave States, than was shown by the same school in 1820. How absurd! Did not whig Congressmen vote for the admission of Florida—a slave State? Did not several northern Congressmen vote for the admission of Texas—a slave State? And did not a respectable portion of the rank and file of that party vote for the Crittenden-Montgomery amendment last winter, with the understanding that the question of slavery should be left to the people? If so, the people, for their acceptance or rejection; and if they voted to adopt a slave constitution, Kansas was to come in by proclamation of the President. This, if we look no further, would give an appearance of truth to our friend's statement; but it was well known, from repeated votes of the people of Kansas, that they never would choose such a constitution, and this mode was considered the most feasible one to dispose of the whole trouble which had agitated the country for so many months; and in voting as they did, with the full knowledge that Leocompton would be buried by an overwhelming majority, the republicans cannot be accused of an abandonment of principle.

From the Dublin Nation.  
"HOW THE CASE STANDS."  
TO THE EDITOR OF THE NATION.  
DEAR SIR.—One of the most unpleasant duties of my life has been the task of exposing to my countrymen the shortcomings of Irishmen in America, in relation to slavery in that land, which, taking into consideration the age we live in, and the high professions of religion and of liberty made by that people, is the most dishonouring system of human bondage that ever existed on earth; and which, in one feature of its criminality, exceeds in hideousness all that has ever gone before it, in Pagan or Christian times. I allude to the practice of breeding human beings for market, which is deliberately pursued, and with circumstances so revolting, so disgusting, and so indicative, that I dare not attempt to bring it under the notice of your readers in all its horrid details, which would shock their feelings and be deemed incredible by many. Yet such is the native and the most dishonouring system of human bondage that ever existed on earth; and which, in one feature of its criminality, exceeds in hideousness all that has ever gone before it, in Pagan or Christian times. I allude to the practice of breeding human beings for market, which is deliberately pursued, and with circumstances so revolting, so disgusting, and so indicative, that I dare not attempt to bring it under the notice of your readers in all its horrid details, which would shock their feelings and be deemed incredible by many.

From the New Albany (Indiana) Ledger of Oct. 26.  
The Kidnapping of Horace Bell—Great Outrage.  
On Saturday evening, one of the grossest outrages ever perpetrated took place in this city, in the kidnapping of a young man, named Horace Bell, of our most public street, of Mr. Horace Bell, of Harrison county, and the carrying him off by force to Kentucky. It will be remembered that Bell's father and brother were some time since taken to Kentucky, and were held in slavery. The kidnapping of Horace Bell was a gross outrage, and one that is not only untrue, but also, and more to the point, it is a gross insult to the Southern people.

From the New Albany (Indiana) Ledger of Oct. 26.  
The Louisville Papers on the Kidnapping Affair.  
We copy from the New Albany (Ind.) Ledger the particulars of a most gross kidnapping case in that town, Saturday evening, by a party of Louisville police officers. The Louisville Journal and the Democrat condemn the outrage. The Journal says:—  
We are not at all surprised at the exceeding excitement excited in New Albany, on Saturday evening, by the abduction of Horace Bell, and it is no wonder that the feeling was vastly increased when the people of that city learned that Bell had been taken out of the Louisville jail at midnight, and hurried off to the Brandenburg jail on Saturday night at midnight, to prevent his being released here, as he necessarily would have been a few hours, under a writ of habeas corpus. Still, the people of Indiana should have controlled their resentment, and permitted the law to take its course.

From the New Albany (Indiana) Ledger of Oct. 26.  
The excitement in this city on Saturday night and Sunday was very great. Meetings were held at the wharves, at which resolutions were adopted, denouncing this invasion upon the sovereignty of Indiana. We have no wish to add to this excitement, or to deal in harsh epithets towards our Kentucky neighbors. Still, there is a case of doing things, which we deem throughout our city. In order to place the principle in a light in which the feelings, the natural feelings, to a great extent, of the citizens of New Albany look upon it, we will suppose a case: That a master having arrested his fugitive slave in Indiana, should, while conveying him home, be himself arrested and thrown into jail, upon the charge of having kidnapped the slave; that, having escaped and reached Kentucky, he should have been set upon by a half-dozen ruffians without regulation or warrant, from Indiana, bound hand and foot, and dragged from the presence of his sisters, and thrown into an Indiana jail. We can imagine a burst of indignation throughout our city; and if it was asserted, in justification of the act, that the person whom he had claimed as a slave was not a slave, the justification would be regarded as begging the question. It is not an injury to Bell that is complained of. He may have deserved it. It is the insult to the laws of Indiana which is loudly condemned by our citizens. It is the insult to the Constitution of the United States, and the stain which these men have put upon our city.

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## NO UNION WITH SLAVEHOLDERS.

The United States Constitution is "a covenant with death, and an agreement with hell."

"The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men to Main Street, and in dragging down the same to FRAMING THE CONSTITUTION, SWEETENED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending."—WILLIAM ELLERY CHANNING.

J. B. YERRINTON & SON, Printers.

WHOLE NUMBER, 1456.

It may be asked why Capt. Bell did not keep himself out of harm's way, knowing as he did that a reward was offered for him? This is soon explained. He had an appointment to meet his sister in Louisville, and he could not forego the pleasure of seeing her from the fear of any consequences personal to himself. After seeing his sister, he accompanied her and his mother (who is temporarily staying with her daughter) to the ferry boat for the purpose of sending them back to Louisville. He then returned to Main Street, and was hurrying down the same to get aboard the stage for Corydon, when these Louisville covens sprang from their hiding places, and pinioned him before he was aware of their presence. At the same time they disarmed him, and hurried him rapidly to the ferry boat, and, as soon as they were on board, he cast off the cable and rowed to the shore, where he was met by the officers of the Louisville police, and was taken to the jail. He was there held in custody, and was not released until he had been examined by a jury, and found to be a free man. He was then released, and was not again seen in Louisville.

On our return from the Fair Ground, about sundown, a note was put in our hands from Captain Bell, stating the circumstances of his abduction, and requesting us to see if something could not be done for him. As a matter of course, we supported the kidnappers would hurry him off to Brandenburg, in order to obtain their reward, and we were in doubt as to what was to be done. Shortly after night-fall we sent a dispatch to the jailer of Louisville, inquiring whether Horace Bell had been lodged in his custody, and after some consideration received an answer that he was then in jail. Shortly afterward, (about 9 o'clock) three of our citizens, as a self-constituted committee, proceeded to Louisville to employ counsel, and procure the release of the prisoner on a writ of habeas corpus.

But, unfortunately, they did not procure the writ until near midnight. In the meantime the party got wind of what was going on, and a few minutes before the writ was served upon the jailer by J. Wolfe, Esq., Mr. Bell was removed from the jail, strongly handcuffed, and without a hat, hurried off in a hack to parts unknown.—New Albany Tribune.

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**MRS. S. A. ALLEN'S**  
**World's Hair Restorer Depot**  
**NO. 355 BROOME STREET, N.Y.**

Oct 19 1962



## POETRY.

For the Liberator.

## THE ATLANTIC CABLE.

'Glorious to God on high!  
In his mercies ever kind;  
Distant lands he brings nigh,  
As the cable's length unwind.  
Glory to our Father be;  
Thanks to his paternal care,  
Who the dangers of the sea  
Made this noble work to spare.

'Peace on earth—good will to men—  
Flashed those glorious words with speed  
Swifter than voice or pen—  
'Peace, good will to men and deed.'

'Peace on earth!—all strife must cease,  
As that small but mighty chain  
Nations binds in love and peace,  
In one family again.

Peace in every sacred dome,  
Where men worship God above;  
Peace in every happy home;  
Peace, good will, true household love!  
Tenterden, (England.) JANE ARBRY.

For the Liberator.

## TRUE PHILANTHROPY.

His is a philanthropic breast  
That throbs for man, where'er distress;  
That heeds each sufferer's sigh,  
And tries his burning tears to dry.

A Field may Ocean's bosom bear,  
And lay his coiling cable there—  
That great ones may display their powers,  
And spend in talk their princely dowers:  
'Twere godlike more to draw a plan  
To free despoiled and suffering man.

Above the boasted cable's home  
The wily slavers widely roam;  
In darkest clime man is confined,  
And agile limbs the iron bind.

The Church—the State—the country too,  
All help this hellish work to do;  
And they are infidels (?) who plead  
For the poor Africa in his need!

Beside the Church, that bulwark strong,  
Lies all the humble negro's wrong;  
The velvet passions there find rest,  
And sinners there are owned and blest.

How much of pride—what haughty airs,  
The Church in its assemblage wears!  
In jewels and in broadcloth fine  
The meek disciples (?) walk and shine.

Ah! how unlike the Son of God,  
Who life's dark pathway meekly trod!  
No costly dress hid him array,  
Nor altar high his form display;  
No day too sacred for His deed,  
Nor cry so low but He could heed.

But there are hearts of native gold,  
Worth more than mines of purest ore—  
Souls that will speak, of creeds despite,  
And plead for God and Human Right.

The laurel won on battle-field,  
The greatest treasure earth can yield,  
Is naught compared with even a tear  
Shed for a suffering being here.

No nobler work can man employ  
Than blighting slavery to destroy:  
May every freedom-loving one  
Fight nobly till this work is done!

SYLVESTER.

Manchester, October, 1858.

## HYMN.

BY MISS ANNA GARRISON, OF NANTUCKET.

From our sea-beaten island,  
Father, to thee we sing!  
Thou great celestial Centre,  
Where all our blessings spring!  
Rich choirs voices mingle  
In earth, and air, and sea;  
And with a ceaseless cadence  
Of praise ascend to thee.

For smiling meadows and uplands,  
And flowers of every hue—  
For golden-tinted fruitage,  
Accept the tribute due.  
For seed-time and for harvest,  
And the rich, fragrant soil—  
For sunshine and for flowers,  
We bless 'our fathers' God!

Stern time, with stately pace,  
Describes the circling year;  
Spring's genial breath effaces  
Each trace of Winter's care.  
Thou Summer comes with flowers,  
Autumn with fruits and grain;  
And bounteous winters the hours  
Of snow-clad Winter's reign.

Thus we would crown life's winter  
With wisdom's hoarded treasures;  
Each noble, generous effort  
For age a chaplet weaves;  
And when at length the Reaper  
In Death's pale form shall come,  
We would be waiting ready  
For our great 'Harvest Home'!

## WE TOO HAVE OUR AUTUMNS.

BY JAMES RUSSELL LOWELL.

We, too, have autumns, when our leaves  
Drop loosely through the dampened air,  
When all our good seems bound in sheaves,  
And we stand reeling and bare.

Our seasons have no fixed returns,  
Without our will they come and go;  
At noon our sudden summer burns,  
Ere sunset all is snow.

'Tis each day brings less summer cheer,  
Crimps more our ineffectual spring,  
And something earlier every year  
Our singing birds take wing.

As less the olden glades abide,  
And less the chiller herb aspire,  
With drift-wood beached in past spring-tides  
We light our sullen fires.

By the pinched rusk's starving beam  
We cower, and strain our wasted sight,  
To stich youth's shroud up, seam by seam,  
In the long Arctic night.

It was not so—we were young—  
When Spring, to womanly Summer turnings,  
Her dewdrops on each grass-blade strung,  
In the sunrise burning.

We trusted then, aspired, believed  
That earth could be re-made to-morrow—  
Ah, why be ever undeceived?  
Why give up faith for sorrow?

O, then those days are yet all spring,  
Trust, blighted once, is past retrieving;  
Experience is a dumb, dead thing,  
The victory's in believing.

## NONE SHALL SOW IN VAIN.

Up, then, to work again!  
God's word is given  
That none shall sow in vain,  
But find his ripened grain  
Garnered in heaven.

## The Liberator.

## A PRO-SLAVERY CHRISTIANITY AS SEEN IN POLITICS.

In a Republican Government, the only hope of its success and perpetuity is in the intelligence and integrity of the people. The people have the power to rule as the legislators, and therefore upon their consciences is the responsibility of a good or bad government; but if they are not intelligent, they may not know how to legislate so as to secure equal rights and privileges to all; putting themselves under the control of a few, who may be wise and virtuous, or wise and corrupt; for political wisdom does not guarantee that a man shall be good. If the people are wanting in integrity, then each one, acting wholly upon his selfishness, drives the best trade he can, no matter if he be at the sacrifice of the rights of all others, if it but bring to him the desired end; and often it is that those who are most blatant for liberty are as destitute of true patriotism and the principles of equal rights as a Southern slaveholder is of the spirit of Jesus.

But the worst kind of political corruption is that which appears in the name of Christianity, using that as a cloak, whereby they may lead the ignorant into the support of measures which accrue to their own selfish interest, though diametrically opposed to the spirit of true liberty, and more so to the teachings of Christ, their great namesake. If this kind of corruption were isolated, there would be less occasion to rebuke it, but as it is prevalent in our country, stretching all over the land, from South to North, and from East to West, wherever there is such a thing as a political party or a church, it cries out to every well-wisher to truth and right to lift his voice and might against it. When we see intelligent church-members, teachers in our Sabbath schools, who lift up their voices in solemn prayer to God for the conversion of the scholars of their classes, eating bread and drinking wine once a quarter, in commemoration of the death of their dear Lord and Savior, going out through all the rest of the week speaking lies, playing upon the hopes and fears of the selfish, unprincipled and ignorant, to secure their votes for men and measures which are as unlike to God and liberty as darkness is to light—doing all this, while they bear the name of Christians—what, I say, can we think of a church that harbors them, a minister who will administer the sacrament to them, or of the religion which they profess? When we see, as we did at our last election, men who pray at their family altars morning and night, coming to the polls and casting their votes with a party that seeks to extend the 'sum of all villainies' over the whole country, and who by their champions are bold to put forth the damnable doctrine, that 'slavery is the normal condition of poor whites as well as blacks,' it makes the whole heart sick, and drives the honest man from such a throne of grace and such a religion, into eternal opposition to them. When we see ministers of the gospel choose of their words in reprobation of the crime of human slavery, for fear of giving offence to some of their pro-slavery brethren, or going still further in trucking to this mighty power in our nation by raising an excuse for the slaveholder, predicted upon the Bible, or followingship as good Christians those who hold their brother man in bonds, the heart cries out instinctively, 'Away with such ministers and teachers; for the more you have of them, the more danger to liberty and religious freedom!' When we see a whole church more interested in building up a sanctuary in which they may unite with pro-slavery Christians in worshipping the God of their church than in disabusing the minds of each other on this sin and curse of our country, or saving the ignorant from the wily clasp-traps of their pro-slavery brethren, then I think such a church is a 'whited sepulchre, full of dead men's bones.' When we see religious newspapers advertising the Christianity of James Buchanan, (?) because he has his presence for a few times in a modern 'business man's' prayer-meeting, though he never offered a prayer, I think that those religious papers think more of popularity and a big name than they do of honest men.

That this kind of trucking in the church is not confined to a particular party is true. Then, if the church would be clean of this great crime against God and humanity, let her arise and wash herself clean, and put on the beautiful garments of an Emancipator, 'breaking every yoke, and letting the oppressed go free.' She must turn from the sanctuary all who seek to subvert her holy calling to such vile purposes, or farewell her great name. Man will be free, if he have to reach freedom over the ruins of the church. G. W. M.

Ellsworth, (Me.) Oct. 1, 1858.

## POLITICAL PARTIES IN NEW YORK—GERRIT SMITH—AUTOCRACY.

WEST WINFIELD, N. Y., Oct. 28, 1858.

I have spent two weeks, and am to spend two more, in Onondaga, Herkimer, Chenango, Otsego, Madison and Oswego counties in Central New York. I have, in public meetings, in social parties and in private families, been brought into intimate relations with the spirit of the people, so far as slavery is concerned. The excitement is very great in all Central and Western New York. I have lectured, also, in Shawanque, Erie and Niagara counties.

In all directions, in every town and village, and in the cars and stages, I meet the agents and orators of Democracy and Republicanism, each striving, without the least regard to truth or justice, to blacken the character of the other. Democrats do not scruple at the grossest lies to diminish the Republican vote; Republicans stick not at any amount of falsehood, overbearing, to gain an advantage over the Democrats. Both parties are debauching the conscience and prostituting the morals of the people to a fearful extent. Next Tuesday, Nov. 23, the final struggle is to be made.

The Democrats boldly meet the issue in defence of slavery. They boldly and frankly make over the entire North to the Slave Power, to be its firm, eternal supporter; to hunt and return all fugitive slaves; to reduce the entire colored population to slavery; and all the white laborers of the North as well as of the South. This is the ground taken here, that slavery is the only true and natural condition of the laborer, be he black or white. This is even-handed, at least. I am glad that they apply slavery to whites as well as blacks. If one laborer is allowed to be enslaved, all ought to be and must be. The man or the party who connives at the enslaving of one, does go for enslaving all.

The Republicans, as a party, say not a word against slavery. The party goes only for the non-extension of slavery into territory where the people do not want it. They pledge themselves to let it alone where it is, and to let it go and to keep it wherever the people wish it. 'If the people of Kansas want slavery, let them have it,' says the Republican party; 'we do not object. If the majority want slavery, they have a right to have it, and the minority is bound to submit and help sustain slavery, until they can change the majority. If the majority in Massachusetts or New York decide in favor of slavery, it is right that they should have it.' Such is the Republican party, an such a party hope to array the North against slavery!

But the result is inevitable from the fundamental principle of the party, that the majority shall rule. 'This is the basis of the political parties in this country. If the principle be a true one, and the voice of the majority of voters be the voice of God—as both parties allow, so far as political life is concerned—then slavery must go where the majority calls for it. The rule of the majority—the subjection of the mi-

nority—this is the law of political life in this nation. How can any man ever join a party, or a State or nation on that principle? No honest man can, without injury to his moral nature and his manhood. Come out from among such organizations, all ye who would be men and women, and who respect yourselves more than institutions!

But the Gerrit Smith party—can we not honestly join that? Gerrit Smith addressed, or rather was criticized by the voters of Otsego county yesterday, in Cooperstown; the day before, by the voters in Chenango county, in Norwich. Essentially the same questions were put, and the same answers were given, as were put and answered in Rochester, a few weeks since, an account of which appeared in the Liberator. The sum of it all is, that Gerrit Smith sets up his own will, or decision, as to what is true or false in principle, and right or wrong in practice, as the only rule by which to govern his political life. The decision of one man, and that man Mr. Smith himself, is to be his only law of life, as Governor, instead of the decision of a majority of voters. He substitutes Autocracy for Democracy. This is the basis of Mr. Smith's movement. God is to be the law of life for him as Governor, but always God as apprehended and interpreted by Gerrit Smith. If he swears to support the Constitution, it is only as he understands it; he simply swears to execute on the State only what he deems to be right. If he swears to execute the laws, it is only such laws as he deems just. He calls on the people to trust him with the sword and purse of the State, to enable him to compel them to do what he, Gerrit Smith, thinks right, and to prevent them from doing what he thinks wrong. Written laws and constitutions are nothing to him, as Governor, except so far as he sees them to be just and right. Thousands are being convinced of the soundness of this rule of political life—that a man, as legislator, Governor, or President, should make his own convictions his sole rule of life; that no man should ever take an office except on condition that, in his official life, his own conviction as to the true, right and just is to be his only rule of action.

It is a glorious principle—a just and a true one. As a Legislator, Governor, Judge or President, should never do that which it would be wrong for him to do as a man. I wish Gerrit Smith would convince every man and woman in New York of the sacredness of this principle. But his error is, in seeking to get possession of the sword and purse of the State, that he may compel all the people into subjection to what he deems just and right. He would be invested with power to force upon all his convictions of truth and right, and compel all to see and worship God as he sees and worships him. His conception of love, of truth, of justice, of humanity—of God—would enforce upon the State at the point of the bayonet, and by cannon balls and bomb shells. Stripped of the sword and purse, the people of this State would be greatly improved by making Gerrit Smith Governor; but, with the sword and purse, to enable him to execute his will and sense of right, though, in regard to slavery, and many other things, his will might be true and right, yet his rule would be an absolute one-man power—an Autocracy, in a more absolute sense than the rule of the Emperor of Russia, or of the Grand Sultan.

It is thought by many that Gerrit Smith will get forty thousand votes, and that he will be the means of defeating the Republican ticket, and of throwing the State into the hands of slave-hunting, border-ruffian Democrats. If this should be the result, the Republicans will howl and gnash their teeth over the defeat, for they are very confident of success. They will let off broadsides at Mr. Smith in rapid and fierce succession.

In one respect, candidates for other offices are imitating Mr. Smith, by submitting themselves to be questioned, in public meetings, by those whose votes they solicit. The candidate for Congress in Onondaga county, Mr. Conklin, is asking from his constituents a most thorough investigation, by public questioning before all the people. The course is very popular, and all candidates for office must submit to it in this State.

Much interest is felt here about getting a State law for the protection of all fugitive slaves, and for the arrest and punishment, as felons, of all kidnappers, by whatever authority they may act. I know that tens of thousands in this State are ready to sign a petition to the Legislature for such a law. The movement only needs to be started by some energetic person or persons. Reverence for the Union is fast giving way to reverence for MAX, and tens of thousands are feeling, as well as saying, the preservation of the Union is not worth enslaving or killing a single human being.

Would that you could visit West Winfield! Many hearts here are ready to greet you, but they are all outside of the Church, and, for the most part, outside of political parties.

HENRY C. WRIGHT.

## SKETCH OF A TOUR TO THE WEST.

DETROIT, Sept. 24, 1858.

DEAR FRIEND GARRISON:  
In company with Miss Frances Ellen Watkins, I have just concluded a series of anti-slavery meetings in Michigan, some account of which, with an occasional reference to persons and places, I submit for the Liberator.

Our first appointment, outside of Detroit, was in Southfield, where we awaited ourselves of the hearty cooperation of Rev. J. S. T. Milligan and his faithful band of Covenanters. A Mr. Green, also, having some interest in the Methodist church, bids welcome to anti-slavery lectures, even when their entrance is objected to by many of the brethren. There happened to be a young man lecturing there in behalf of Eliza Burritt's scheme of compensation. He failed to create any sensation, and only interested his exceedingly small audience when he presented the case of a colored boy, whom he had redeemed from Louisiana slavery, and was about sending to Oberlin for education.

Owing to some mistake, the notice for our meeting at Birmingham had not been given, but on arriving there, the vigilant friends made special efforts, which resulted in crowding the Academy.

To the Heddons of Plymouth and the Fullers of Livonia were we indebted for what of encouragement our mission received in those towns. They have a union meeting-house, which any three of the stockholders can open for lectures; and no meeting can be forbidden, except by their unanimous vote. This, of course, insures free speech. The anti-slavery friends in Farmington have another of these union meeting-houses—conditions the same; an example that the Waltons, the Laphams, and others, mean shall not be lost for non-using, and one which it would be well for the friends of humanity, all over the Union, to imitate.

Through the exertions mainly of Barton Durfee, we had two excellent meetings in Northville; that on the last evening, in the Baptist church, was crowded with anxious and interested listeners.

At Adrian, a combination of unfavorable circumstances prevented the usual success. One of these was that the ministers (including President Mahan) refused to read notices from their pulpits of any meetings appointed on the evenings of their church services.

In addition to the interest manifested by Edwin Comstock, Thomas Chandler, J. H. Phillips, Jacob Walton, and others, I take pleasure in mentioning the name of J. W. Johnson, a colored citizen, (Judge Taney to the contrary notwithstanding,) who exhibited a zeal in promoting our meetings truly commendable. It is also due to Mrs. Mary E. Bibb (widow of Henry Bibb) to say that her executive ability was happily exercised to promote the success of these anti-slavery meetings.

While sojourning in the family of Thomas and Jane Chandler, we were shown the writing-desk used by her sister, Elizabeth Margaret Chandler, with the manuscript of a series of papers, and the early days of the anti-slavery struggle. We visited her grave, and this privileged hour was one never to be forgotten, especially by Miss Watkins, from the coincidence of a love of the Muse, and the practice of total abstinence from slave-grown produce. The consecration of both on the altar of the slave's redemption was the life mission of the one, and a preeminently so of the other.

Miss Watkins's exertions in the lecturing field cannot but yield an abundant anti-slavery harvest. Her audiences during this campaign, were always so impressed as to urge her continuance, or at least promise of early return; and this tribute was not won at the sacrifice of lowering the standard of radical anti-slavery, as the friends in more ways than one took occasion to testify. A colored American, and that one a woman, possessing the qualifications of Miss Watkins, laboring to ameliorate the condition of those with whom she is identified, at this time, perhaps, more than ever before, has attractions for her and should be heard by the masses. Her anti-slavery lectures embrace the following subjects—Slavery and its Allies; Christianity and Slavery; Lights and Shadows of American Institutions. She has others adapted for lyceums entitled—Reforms and Reformers; Human Progress; Home Culture; Philosophy of History.

Miss Watkins's volume of original poetry finds ready sale at her meetings, and is pronounced worthy of the mention made of her by John Dixon Long, in his 'Pictures of Slavery,' as follows:—'The South has given birth to but few poets, and among the best of these are Nathan C. Brooks, Amelia B. Wadley, Edgar A. Poe, and Frances E. Watkins, all of Maryland.'

In this vicinity, we also met Mrs. Haviland, whose name and whose with many a fugitive slave whom she has helped to freedom—a mission in which she has been constant and active. Latterly, her exertions have been directed towards supplying comforts for Calvin Fairbanks, who has been incarcerated for six years, and has now fourteen years more to serve in a Kentucky prison on a charge of aiding the escape of slaves. She is not without hope that the term of his imprisonment may be reduced. God bless the effort!

The State of Michigan yet denies to her colored citizens the elective franchise. In Detroit, they are kept in exclusive colored schools, though the Industrial School, I was told, made no complexional distinctions. Groceries are kept by colored men, excellently well stocked, and patronized by the neighborhood generally. One colored physician was working his way very successfully. One young colored mechanic was alternating with equal ability from the shoe-maker's bench to the tailor's shop-board. If not 'Jack at all trades,' he certainly was master of two. I met three colored ladies who had displayed their own handiwork at the Detroit State Fair—two of whom had obtained premiums. One man had under tuition a juvenile class in music, and gave an exhibition of their improvement and his skill which reflected much credit upon both preceptor and pupils.

A few years since, he was claimed at the South as a marketable commodity, but he now rejoices in the ownership of a homestead on free soil.

The colored man, Bradley, who betrayed two of his brethren into slavery, is now in Detroit jail for threatening to shoot a colored friend who spoke to him on the street on his return from Cincinnati. A charge of kidnapping is also on file against him.

But this letter is already of sufficient length, and I reserve my Canada gleanings for another time. Remaining, faithfully yours,

WILLIAM C. NELL.

## FAREWELL TO THE SKEETERS.

Surely, the following lyrical effusion 'speaks for itself' in such a manner that we need not pause to point out its reasonable beauties:—

Yare, hummin', but inhuman insect,  
Vase-se by lookin' at the Amynack  
Vase-se by lookin' at the Amynack  
Sum other climb. Jack froze-to-death  
Is cummin' for, and so yode better  
Go. Not that any body, even the  
Charmest boys, is in mind of the  
Yare-se. For an infant not more  
Years old could nix ye half yore length.  
But the lack is tired of yore attentions,  
Which air at constant house of the  
Nite. Yore getting tejus, bobbin round  
A suckin' other peeps bud bees  
Yore got none of yore own to suck.  
Yore immoral too. Yore kiting round  
Oid nite on a yore yore weekly  
In the nee jinks. Fewels gain to be li,  
And yode better get down south of  
The line of Mason Dickens stages,  
Where yore wont here to blight  
Yore own close.

Why don't ye go!!!! The rose leave is fel  
To the ground, and old Natur becoms ye awa.  
I've got up nites & gin ye a hint with the  
Fether duster to leuf my premises,  
I've wrot at yore obduracy in stick  
To my vane. But is it me talkin  
The frost will soon destroy yore use  
Fulness by nipping off the end of  
Yore hells. Ye cant stand against  
Fate and cold wether, so clear  
Out! Skeeters, air reservoir,  
Good buy, fairwell!

A Centenarian.—Died at the State Almshouse, Tewksbury, where she had been for some months past, Eleanor Robinson, a mulatto, aged 104 years. She was born a slave in Stillwater, New York, and lived for many years a slave in Connecticut. Her husband was a dealer in medicine. Her early life was Indian and war, and her early womanhood in Revolutionary times. Her memory continued apparently unimpaired, particularly of events running through the last one hundred years. Her eyesight was as good as that of elderly persons generally, and she was unusually fond of reading her hymn-book or other devotional works.—Lowell News.

The New Orleans Delta of the 23d ult. says: 'A malignant cholera broke out among the slaves of a Jefferson parish planter, and in one day, eighty out of about one hundred on the place died of the pestilence.'

The wife of a well known citizen in Cincinnati, in relating a painful history of her domestic troubles to the Police Judge, stated that not a single word of conversation had passed between her and her husband for the past twenty years. They have lived in the same house together, and a part of the time dined at the same table.

Decline of the Friends.—One hundred and fifty MSS. have been received in England, in competition for two prizes of 100 guineas and 50 guineas on 'The Decline of the Society of Friends.' The essays thus sent are very varied in character, quality and length. Several of them are from America.

Selling White Persons.—A trial of vagrancy against four white women and one white man took place in the Circuit Court yesterday, and the jury's verdict was that they were guilty of the crime. The penalty prescribed by law, though cases of this kind are of very rare occurrence.—Louisville (Ky.) Journal.

The Boston press will be represented in the next General Court by Charles Hale of the Advertiser, S. N. Stockwell of the Journal, and R. Worthington of the Traveller.

Thanksgiving.—Thanksgiving Day will be observed in the following States, by appointment of their several Executives, as follows:—Maine, Nov. 25; Mississippi, Nov. 25; New Hampshire, Nov. 25; New York, Nov. 25; Rhode Island, Nov. 25; New Jersey, Nov. 25; Connecticut, Nov. 25; Pennsylvania, Nov. 25.

The Richmond, Va., papers announce the death of John M. Patton, Esq., on Friday last. He was a distinguished lawyer, and served some time in Congress from the Fredericksburg district. He was in the sixty-second year of his age.

Mortality at New Orleans.—The total number of deaths in the city of New Orleans for eighteen weeks, from June 27th to Oct. 24th, 1858, was 7280, a great mortality even in that ill-fated city. Of this number, 4647 were by yellow fever.

The Rescue Riot at Chatham.—The people of Chatham, Maine, who relieved a white traveller on the railroad rather unceremoniously of a colored boy he was taking, as they supposed, back to slavery, and who were arrested for boarding the cars, have had their trials. Three white men were fined \$50, \$25, and \$10, respectively, three negroes \$30 each, and two others \$4 each.

A Child Preacher.—The anniversary of the Primitive Methodist Chapel, Walsall, England, was held on a recent Sunday, and it was witnessed by a somewhat novel fashion. In the morning, the Rev. Madly occupied the pulpit; in the afternoon, Rev. Thomas Parr preached; and in the evening, a brief sermon was delivered by Theophilus Parr, a youth of ten years.

The heaviest blow the militia system of Virginia has yet received is recorded by the following, which states that a traveller going through the town mistook the militia drawn up in a line for the chain gang!

The police of New York, while engaged in registering the voters of that city, previous to the recent election, found in one tenant-house fifty-one families, comprising one hundred and fifty-seven persons, and in another house forty families, comprising one hundred and eighteen persons.

Levi A. Lauriat, the well known astronomer and chemist, died at Sacramento, Aug. 30, aged 72.

**Suspected Slave Seized.**—The schooner Madison was seized on Saturday by the U. S. Marshal at New York, on suspicion of being intended as a slave. She was on her way to Salem at the time of seizure, and was overhauled opposite East Greenwich, Conn. She had no clearance papers, but her captain, handed to the officers a paper purporting to be a bill of sale of the schooner, from George D. Wise of the Coast Survey, to Joseph Gardner and William M. Eddy. The Madison was brought back to that city, and is now moored under the guns of the Revenue Cutter.

The thirty colored persons who are to be sent out to Liberia by the Colonization Society sailed from Boston at five o'clock Saturday afternoon, in the steamer Joseph Whitney for Baltimore, from whence they sail immediately upon their arrival, in the Colonization ship Mary Caroline Stevens, for Monrovia.

A new telegraphic cable between England and Holland has been successfully laid. It was the heaviest yet submerged, weighing 1200 tons, although the distance was only 140 miles.

**What Right have Black Mothers to Love their Children?**—Some years ago, the Rev. John G. Fee of Kentucky bought from his father (an Elder in the O. S. Presbyterian Church) an old slave woman who had nursed him in infancy. He at once freed her, and she found a home in the village of Fidelity, some ten or twelve miles across the State. About a year ago, having been long from her children, the old woman returned over to her old home in Kentucky to see them. The meeting of this old woman with her children, after three years' absence in Ohio, was a very affecting, but their master immediately ordered her off the premises, and forbade her to see them again. This poor, comfortless black Rachel made an effort, since she could not go to her children, to have them come to her in a land of freedom; but she was arrested, dragged to a Kentucky jail, and will probably spend the remainder of her days in a Kentucky penitentiary. So much for the crime of a mother's love!—Cincinnati Gazette.

**A Whole Family Burned to Death.**—The house of Hiram Robinson, on the Kalamazoo plank road, eight miles from Grand Rapids, Michigan, was burned to the ground a few nights since, and Mr. Robinson, his wife and two children, one an infant and the other a little girl about three years old, burned to death.

The Montreal Telegraph Company.—The Montreal Telegraph Company have successfully laid a cable across the Niagara river, to connect at Buffalo the Canada lines with the lines in the United States. The cable is 2500 feet long, and has three conductors. The time occupied in laying it was eight minutes.

The city of St. Joseph, Mo., with 10,000 inhabitants, has not one public school, nor any place to hold one.

An American has just purchased, for 75,000 francs, the famous chateau of 'Monte Christo,' near Saint Germain, which was built by M. Alexandre Dumas, at an expense of more than 400,000 francs.

Gov. Denver has written a farewell letter to the people, on resigning the Governorship of Kansas. He discourages the formation of a State Government, in the present straitened state of the finances.

California law says neither negro, mulatto nor Indian shall be accepted as evidence against a white man, either in civil or criminal suits; but lately, a local judge has overruled the harsh statute, so far as to admit the testimony of the proscribed classes in all cases where they are the injured parties; and since then, the colored man at night is no longer a criminal, courts, showing a revolution in public sentiment.

It appears from the British game list, that no less than six clergymen of the Church of England have taken out 'certificates' licensing them to sport this year.

Stateholders in the Northern States.—An investigation would doubtless show a large number of slaveholders resident of non-slaveholding States, and further, that they are deemed honorable men in the community, and pious members of our churches. Her example, Mrs. Swinheim, who now resides at St. Cloud (Minnesota) Visitor, accuses one Mr. Calhoun, who took an active interest in organizing a Presbyterian Church in that village, of holding and owning a slave woman at the time, who, in Minneapolis, gave birth to a son, and that he has since taken both mother and son back to Tennessee, and left them there in slavery.

**Judge Douglas's Slaves.**—The Chicago Press and Tribune says:—'We betray no confidence when we say, that Mr. Sidell, when in this city, declared that the collection of these slaves was a disgrace to the owner; that they were badly fed, badly clothed, and excessively overworked!'

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